175 perors speak of paper from Samarkand as the best in the world for artistic purposes and for calligraphy. The blue-glazed domes and mosques 361 of Samarkand with their glittering fayence tiles (see ill. adjoining) are unsurpassed anywhere in the world. To this day the town has remained an important centre of culture. In modern times Andishan, Khokand, and Khojent, as centres of the cotton-trade (see ill. page 1438), became not only wealthy towns, but places of extravagant luxury in the European sense of the word. Bokhara, the object of many wars in the course of its history, was from the middle of the eighteenth century onward the residence of the Emirs of Bokhara; Tashkent and Askhabad were the seats of the Russian administration, in these towns the Russian quarters surpassed the Mohammedan in size and importance. At the present time [139] the country's commerce with India and China is practically at a standstill, so that prosperity [177] has greatly declined. Though Western civilization has made progress, modernization has not come up to expectations, a fact scarcely surprising in view of the extreme conservatism prevailing among the Islamic population of Central Asia.

● 184 619 The checkered history of Turkestan led to the development of a great number of different tribes that are found both in town and country and whose manifold ethnological differences

2/1 [See cat 116, p 18--Analyst]

2/1 [See cat 116, p 18--Analyst]

4:Leix U-5 (no date)1941 RL1 Turkestan RL1

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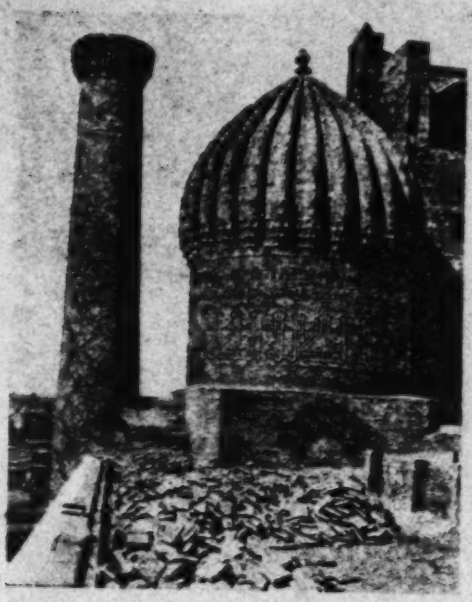

The dome of the Mosque of Shir Dar in Samarkand. Built in 1616.

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find expression in habits and customs, dress and textiles. This is particularly the case where Western Turkestan is concerned (see ill. page 1451). The richness of the country attracted many invaders, all of whom have left their mark on the country and its population. In an-

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[See cat. 116, p 52--Analyst]

4:Leix U-5 (no date)1941 RL1 Turkestan RL1
Customs of the Settled Population of Turkestan

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The wealthier portion of the population of Turkestan, the merchants, tradesmen, artisans, and peasants, live in the towns and the villages of the fertile areas. They differ considerably in culture, dress, and customs from the nomads who range the deserts. It is usual to distinguish between three different domiciled groups, the Tajiks, Uzbegs, and the Sarts.

Of these three groups the Tajiks are the most interesting. They number about 1,200,000, and live in the southern part of the former emirate of Bokhara, which now forms an autonomous republic within the Soviet Union under the name of Tajikistan. They are above all a mountain people, and are at the same time skilled agriculturists. As their language has preserved Iranian elements, it may be assumed that they are a remnant of the original population of the country, which retreated before the invasion of the Turks.

The Uzbegs, about two million souls, form the majority of the agricultural population. They live in the heart of the fertile areas round about Samarkand, Bokhara, and Khiva. They appear to have originated in an army formed by Uzbeg Khan in the 14th century, which was made up of men who were willing to renounce the shamanistic customs which persisted and still persist throughout the country,

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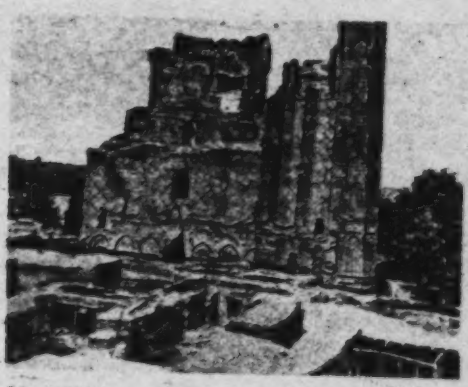

View of the courtyards of Mohammedan houses in Samarkand. In the background the ruins of the great mosque built by Timur between 1398–1405.

162 619 184 and to profess a pure form of Islam. For that reason the Uzbegs contain all the elements of the Turkestan population, Arab, Turkish, and Tajik.

The two million Sarts who in the main make up the municipal population of Western Turkestan are even more of a racial mixture than the Uzbegs. That is not surprising considering the fact that the cities of Turkestan have always been great trading centres of international character. Nowadays, the differ-

4:Leix U-5 (no date)1941 Rl.1 Turkestan Rl.1

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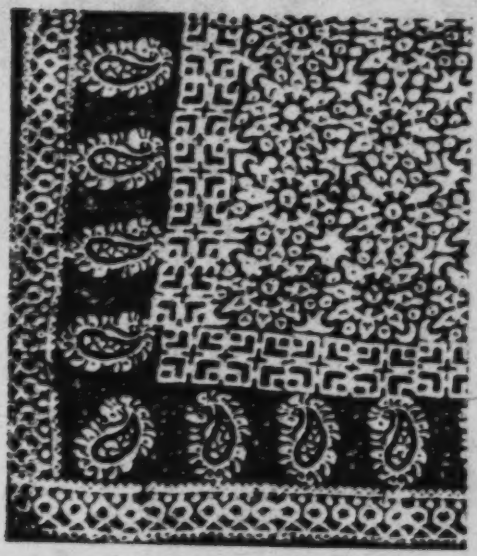

Part of a waist-cloth of Bokhara. In addition to other motives the cashmere palmette is seen. Printed silk fabric.

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ence between Sarts and Uzbegs may be regarded as obliterated. Fifteen years ago the name Sart was officially given up; since then the people who formerly bore that name have been known as Uzbegs, and the most important republic in Western Turkestan is called Uzbegistan.

In Eastern Turkestan these three peoples are represented by a few merchants only, parti-

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cularly in Kashgar, the first town on the other side of the border. The domiciled population there is made up of the so-called Turki people, more or less pure-blooded East Turks, who also profess the Mohammedan faith. As both Turkestans are provinces of countries of different race, the influence of ethnologically unrelated foreigners is strong: Russian influence in Western Turkestan and that of the Chinese in Eastern Turkestan. These foreigners hold the more important government positions, and also engage in commerce, particularly in the export trade.

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The houses of the people of Turkestan show the same character everywhere. They are cubic structures, built of sun-dried brick round open courts, and shut off from the street (see ill. page 1441).[1]

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The dress of the groups mentioned above is also essentially similar. In all Islamic countries dress is governed by the same law, so that the same elements and even the same fabrics are found again and again. Needless to say, the profession of the wearer and his financial status result in differences, particularly in the quality and embellishment of the material. The various districts also show certain peculiarities of dress which make it possible to determine the part of the country from which the wearer comes. In all these cases, however, the differences are no more than variations of the same elementary forms.

The leg-wear of the men consists of white

1 [See cat. 116, p 24.--Analyst]
2 [Tajiks, Uzbegs, Sarts--Analyst]

4:Leix U-5 (no date)1941 RL1 Turkestan RL1

The Nomads of Turkestan and their Dress

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The picture presented by Turkestan and its peoples is very varied indeed; deserts, fertile country, and towns are areas clearly distinct from each other, each of which imposes different modes of life on its inhabitants. Such distinctions are found all over the world; they may be observed in Egypt, Arabia, and elsewhere. In Turkestan, however, they are the more striking as the inhabitants of these zones not only represent different stages of cultural advancement, but separate peoples and tribes, which differ markedly from each other in appearance, customs, and dress. Even nomad tribes, whose mode of life is essentially similar, have distinctive characteristics which vary with the nature of the districts which they range.

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In Western Turkestan there are two principal nomad tribes, the Kirghiz and the Turkomans. The Kirghiz are made up of two main groups, the Kirghiz Kasaks and the Kara Kirghiz. The Kirghiz Kasaks are by far the more numerous of the two tribes; they number about 1,600,000 souls, and form four groups (orda, hord). They roam through the Kizil Kum Desert in Western Turkestan between Tashkent and Khiva; they are scattered over a wide area, and have even encroached on the lands of the Turkoman tribes. Isolated groups are found all over the country. The majority of the Kirghiz Kasaks wander through the so-called Kirghiz Steppes which extend north-

4:Leix U-5 (no date)1941 RL1 Turkestan RL1

342 ish. The Kirghiz tent may be described as a portable house (see ill. p. 1457). The frame consists of three parts, the walls, which are made of trellissed laths that can easily be folded up. the roof-frame, and a ring to which wall-frame and roof-frame are secured. The whole structure can be taken to pieces in a very short time, transported by a camel to a fresh pasture, and re-erected without great difficulty. After the framework has been set up, it is first surrounded by mats made of reeds, which bear a pattern formed by wrapping coloured threads round the stalks. These bold patterns with their angular geometrical figures are visible from afar. According to the time of the year the roof or the whole kibitka is covered with felt, which is tied down by means of cords. Against the burning heat of summer as well as the icy winter blizzards the felt kibitka affords the best protection imaginable.

287 531 Tents of similar kind are used by the Turkoman nomads. Unlike those of the Kirghiz, where the materials consist mainly of felt and leather, the Turkoman tents are characterized by the predominance of fabrics worked according to the technique of carpet-knotting.

[184] The perfection of this technique and the great variety of articles produced demonstrate the advanced stage of Turkoman civilization as compared with that of the Kirghiz. The knot-technique gives to the tent as well as to articles of daily use an artistic character which in no way impairs the mobility of the household.

Most of the rectangular Turkoman rugs were hung in the opening of the tents, where they served as substitutes for doors. None of the older pieces are larger than the moderately wide tent-openings. Some Turkoman tribes fixed a specially decorative piece, also worked in the knot-technique, above the entrance. The

7 [See p 67 -- Analyst]